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prisoner at Caesarea, A. D. 58-60, would make this tolerably certain. (4) In what language were these evangelistic fragments written? The difficulties are many in the way of supposing them to have been in Greek. Grant that they were written in the then language of Palestine. This hypothesis bids fair to explain many variations in the Synoptical Gospels—that they are variant translations of a common Hebrew or Aramaic original. Without going into the question at large, the six cases cited above in St. Paul's epistles are examined and of them three bear out the hypothesis, 1 Thess. 5: 1-8; 1 Tim. 5: 18; 1 Cor. 2: 24. Therefore it is concluded with much probability that St. Paul used an Aramaic Gospel.

An ingenious argument which suggests much but which as it stands is based on too few facts to claim much credence. The cases cited are, however, very interesting.

Book Notices.

First Corinthians XIII.

The Greatest Thing in the World. By Henry Drummond, F. R. S. E., F. G. S. New York: James Pott and Co.

This charming booklet with its enigmatic title contains Mr. Drummond's exposition of the thirteenth chapter of I. Corinthians. As is the case with all his writings it is simple and clear in expression, evangelical and freshly so in thought, intense in the emphasis of conviction. The division of the chapter is into three parts, the Contrast, the Analysis, the Defence. The Analysis is, of course, that which receives the most attention, and in the keenness of its distinctions and the closeness of its application is admirable. One can do little more than urge all to buy and read the book and then to read it again. The latter suggestion scarcely need be made.

God in His World.

God in His World. An Interpretation. New York: Harper and Brothers.

The author of this book prefers to remain unknown, because, it may be, the general position of the book is too decidedly original to be handicapped by the mention of some familiar name in the theological world as its author. The title fairly represents its contents. The history of God's revelations of Himself in the world of nature and of men is traced from the beginning to the present time. This history is considered not in the dry light of scientific investigation but is suffused with the warm glow of intellectual and religious feeling. The leading idea is that the natural and the supernatural are one,—all is natural because all is supernatural—all is supernatural because all is natural; the universe is not divided into hemispheres. Nature is personified and glorified. Natural law is spiritual law. The principles governing the two worlds are not analogous but identical.